coined by any Jewish ruler until shortly before the beginning of the Christian era. "Ours is not a maritime country," wrote Josephus *(Contra Apionem, I.* xii) in the first century of the Christian era. "Neither commerce nor the intercourse which it promotes with the outside world has any attraction for us."

This natural balance was inevitably disturbed when, owing to the circumstances of their defeat by the Romans, the Jews were forced to leave their former country and were scattered throughout the Western world. Emigrants, even from an agricultural country, tend to abandon agricultural life (the United States to-day provides an illustration of this fact). Yet, for a long time after their Diaspora began, the Jews resisted this temptation. The great Jewish settlements in Mesopotamia, in which Jewish life flourished as it did nowhere else outside Palestine, were predominantly agricultural: to such an extent that the most detailed picture of the methods of farming which obtained here in the first centuries of the Christian era is preserved in the Babylonian Talmud. In other centres, perhaps, there was greater variety: but everywhere—in Egypt, Cyrenaica, Greece, Italy, Spain, even France and Germany—there was in early times a solid nucleus of Jews settled on the land, and earning their livelihood by tilling the soil.

It was first in Europe, and in Christian Europe especially, that the Jew was compelled to abandon his predominantly agricultural interests. Partly, this was

the result of circumstances: for it is the trader rather than the farmer who travels, and (as has been pointed out above) the immigrant into a land already occupied must perforce congregate in towns and in urban occupations. But, in addition to this, the growing religious prejudice and the consequent insecurity made it unsafe for individuals who did not belong to the dominant faith